IONS HERALD

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Boston Welcomes The General Conference

Episcopal Address

"Rev. Brethren and Fellow Laborers:—Assembled in the eleventh quadrennial session of the chief Council of the Methodist Episcopal Church, it is deemed suitable, on the part of the General Superintendents, to make an official communication to you, embracing various subjects of interest coming under their general oversight. They are aware that there is no rule of Discipline requiring them to present such a document, nor has there been established a uniform custom in favor of the course now pursued by them, but they cannot doubt the readiness of the representatives of the ministers and members of the Methodist Episcopal Church to receive their address, and to give to it the consideration, which, in your judgment, it may deserve."

"We cannot but fear, that any such modification of the plan of our itinerant General Superintendency as would be involved in restricting Episcopal labors to a definite and limited sphere, would, at no distant period, lead to the introduction of Diocesan Episcopacy, than which in our judgment, nothing would be more likely to destroy the itinerant General Superintendency, and in this way change the essential character of our economy."

"We avail ourselves of the occasion to present a brief view of the condition and prospects of the Methodist Episcopal Church. In doing this, the past, the present, and the future may be glanced at with propriety. Of Methodism in the past, let us not be charged with a fulsome egotism in the application to it of the definition of a recently departed servant of God, whose reputation for talent, learning and piety, will hereafter, as indeed it now does, place him in the front rank of the wise and good. Dr. Chalmers termed 'Methodism, Christianity in earnest.'"

"The cause of education, second only to that of religion in importance, will claim, and doubtless receive your attention. Liberal education, among us, is comparatively in its infancy. Our oldest colleges date back less than the third of a century. On the score of their numerical increase, there is no cause for regret. Indeed, it appears to us that the cause of literary and scientific education would have been better subserved with fewer collegiate institutions, better endowed, and with the stronger faculties that could be obtained. However, it is gratifying to perceive that Methodism promises to do its full share of the work of educating the youth of the country, especially in the department of female education, in which, perhaps, we are second to no other Christian denomination in our country. Let all such literary institutions receive the countenance and co-operation of the General Conference.

"And now dear brethren and fellow laborers, suffer the word of exhortation. Let all you may do during this session of the General Conference and the manner of doing it, conduce to the harmony, unity, and advancement of the church. May Divine wisdom guide you and heavenly love govern you, so that in all your doings God may be glorified, and his church be edified through Jesus Christ our Lord. Amen.

"We are, reverend and dear brethren, your fellow servants in Christ,

B. Waugh,
T. A. Morris,
Edmund S. Janes.

Boston, May 1, 1852.

"The illness of our beloved Colleague, Bishop Hamline, prevented him from attending our late meeting at which this communication was prepared, consequently his signature does not appear appended to it."

Library of the
UNION THEOLOGICAL SEMINARY
New York

APRIL 28, 1948

FROM COVER TO COVER

TO AVERT WAR was the purpose of a recent conference of churchmen in Washington, D. C., attended by the Rev. Dr. George A. Fallon, minister of Wesley Methodist Church in Worcester, Mass.

HELP FOR THE RURAL CHURCH urged by the Rev. Dr. A. W. Martin, a member of the faculty of Perkins School of Theology, Southern Methodist University, Dallas, Texas.

William Cowper, POET OF THE METHODIST REVIVAL, presented by Calvin T. Ryan, faculty member of State Teachers College in Kearney, Nebraska.

THE DISTRICT SUPERINTENDENTS discussed by the Rev. Clyde E. Teel, minister of the East Greenwich, R. I., Methodist Church.

The Rev. Glenn F. Sanford, secretary of the Commission on Town and Country Work, North Arkansas Conference, discusses RURAL WORK AND THE ANNUAL CONFERENCE.

Professor Charles M. McConnell of Boston University School of Theology, ZIONS HERALD's roving reporter at the conference, presents his commentary on GENERAL CONFERENCE OPENS TODAY.

READERS WRITE

Freedom Threatened

Very disturbing reports are in circulation. Newspapers and other sources are spreading word that teachers in the United States of America are losing their positions because of their political opinions and public advocacy of the same. For myself, I have no intention of voting for Mr. Wallace. But when it is reported that Dr. George Parker lost his position on the faculty of Evansville College because of accepting a position in the Wallace Party, I feel that it is time for all genuine Americans to rise in protest. At least one other similar case has been reported to me. If American colleges have reached the point where the freedom of political action of faculty members is denied, and the bread removed from their table if they sincerely advocate an unpopular cause, then we no longer believe in academic freedom or in democracy itself. I wish to register an emphatic protest against any restriction on the freedom of any American to vote as he sees fit and to advocate the election of such candidates as he sees fit, even if he happens to be a college professor.

(Rev.) EDGAR SHEFFIELD BRIGHTMAN,
Newton Center 59, Massachusetts.

Thanks And Praise

Lois Grant Palches has written some excellent poetry, and her article, "Our Second Five Year Crusade," reveals her as equally skilled in prose. Every sentence is packed with discernment and accuracy; every paragraph could be expanded into a chapter. We owe her our thanks for a forthright comment on Methodism's Frankenstein organization.

Your editorial on unity on the local level is freighted with significance. It is true that many of the people like their denominational isolation. In some of these, Methodist churches at that, one may hear outright protest against increasing church membership! But have you asked whether our machinery favors unity at the local level?

Do we honor and uphold pastors who lead their congregations into mergers with those of other denominations? Would a district superintendent who promoted local unions be looked on favorably by most of us? And when Methodist churches merge, do they not drift to the opposite extreme from the bureaucracy about which Mrs. Palches speaks, into disjunction? When unity is attempted on the local level, it soon becomes plain that there is a need for the denominations to suggest procedures and to give cousel. Ought we not to provide some form of trusteeship, perhaps in the Federal Council of Churches, maintaining fellowship with and among united churches until "there shall be one fold?"

(Rev.) WESLEY D. OSBORNE,
Hingham, Mass.

Ministers' Furniture

There is a matter about which I would like information. Perhaps the "Readers Write" column would furnish this, or perhaps you could discuss the problem in a short article elsewhere in the paper. I am not a little bothered by the present system of having the local churches supply furniture for the ministers.

Our lastest move put us into a house which owned no dining room or bedroom suites, no kitchen furniture of any decent description, no stove, an old ice-box, two single beds and two decrepit and smelly bureaus. The previous minister had owned nearly all his own things, including stove. It is hardly fair to the local churches and women's societies to expect them to keep up with the different requirements of their various pastors. New England churches are the only ones which follow this custom. Methodist ministers elsewhere own their own furniture. This seems to me to be a much more satisfactory plan, both from the standpoint of the mini and from the local church's poin

It would be somewhat hard fo minister just out of school to fur on his meager salary, and yet all men have to do it. If it is nec second-hand things, I would mu choose my own, rather than among the cast-offs of several which are found in our parson

There would be one less sou tion for the minister's wife if have to beg the parsonage comm little thing she needed to make able. I think it is enough to ask C.S. that the interior decoratin good order. Possibly a good st supplied, but here again there ference in women's preferences to gas stoves, but I was force new gas stove, because an elec so much more. Had the W.S.C from the responsibility of fur rooms of furniture, they woul installed the stove I wanted.

Are there not others who fee this matter? If so, can some taken at our Annual Confere

MARY F.
South Had

Three Cheers From Kansas City

Three cheers (more if neces Walter Muelder's article, "W Methodist Federation?"

That should receive at least licity as the annual meeting received last January.

(Rev.) S
B

The Cadet Parade

I want you to know how m the splendid editorial support to the matter of objection to High School Cadet Parade o 23. The plan which I sugges carried out and has met with able response on the part o laypeople in the city of Bos formation which I have re twenty-five and thirty petit sent directiy to the School C these petitions were attache more than a thousand sub members. In addition, a large sonal letters of protest have the School Committee. It is to forecast the final outcom had the word from Chairm public hearing is under co

If this turns out to be an it will be a sign of the eff effort. Again I thank you and willing support.

(Rev.) STANLEY
Lord's Day League

To Avert War

GEORGE A. FALLON

n Union was the first to arrive at Wesley Church Sunday morning. The messenger left a telegram ıot stay for the service. When the telegram was ıese words leaped out: "Drift toward war serious. drop everything and come to Washington April seventh to formulate positive program and plan Congress and country to avert war." The tele- s signed by a group of responsible religious lead- re greatly interested in the cause of peace.

way to Washington I asked myself three ques- war really imminent? What lies behind all the t war? What can I do—what can the people do— event war? I thought if the trip could be helpful ring these questions it would be worth-while.

arriving in Washington, I found myself in the of one hundred and twenty-five individuals from states representing twelve denominations. Dr. ckman, one of Methodism's greatest leaders, was man of the meeting. He oriented our thinking ding us that the church must keep its conscience, and its heart in line with God. He declared that h does not take its gospel from any government any public poll but from the Christ. He asserted nis time of crisis we must use our heads lest we ives.

the firm conviction of the group that two ap- should be made to the problem of peace. One ort range program. This program called for a conferences with many of the political leaders in ton. Many of the leading senators and represen- ere contacted. They were urged to do everything power to avert war, to resist fascism and commu- strengthen the democratic way of life. They were help restore civilian leadership so that the im- American tradition of the supremacy of civilian ver the military might be maintained in days of any of the congressmen expressed a growing con- the growing influences of the military in Wash- They were also urged to help defeat the draft and military training. We made this request because e convinced that war was not imminent and be- were persuaded that the military had not ex- ll possible means of recruiting a volunteer army. led with our political leaders to strengthen the Nations and to work through it so that peace me to the world. We believe it would be to the of the United States to strengthen the United The United States cannot continue to carry the the world alone. It cannot hope to police the ne. We need a United Nations strong enough to world, strong enough to control atomic energy, ough to allow the nations now engaged in an race to disarm, strong enough to allow the na- he world to discontinue conscription of man- e suggested that channels of communication be between ourselves and Russia. We felt that a should be made in the negotiations between the powers. Of course, such a process will demand patience and persistence but it must be tried. There should be conferences between the highest officials of both countries. There should be conferences for governmental and non-governmental groups.

Most of our conferences were encouraging. We found our political leaders eager for peace but they were confused as to how it could be achieved. They were determined to stop communism if they could. They were hoping that a show of strength would do it. They pleaded with us to have the people speak. They wanted to hear more from the grass roots. They thought that if the people spoke and spoke often enough that Congress would listen and would find a way to peace.

Our short range program was designed to bring our Christian witness to the point where vital decisions are being made.

Our long range program was designed to get the people to express themselves at the point where decisions of world importance are made. To this end, the churches will be called upon to study the world situation, to take definite steps in favor of peace, to assist in creating a mind for peace in America and as far as possible, throughout the entire world.

As I left Washington I was convinced that war is not imminent. If war were imminent our leaders would be calling for an all-out effort. They would be demanding legislation so that manpower, industry and wealth could all be conscripted. No one in Washington is calling for an all-out effort, so it is apparent that war is not imminent.

As I rode toward Washington I wondered why there was so much talk about war and I still wondered as I rode away from Washington. There are so many factors that one cannot possibly give an adequate answer. Fear of communism is a factor, but so is fear of another depression. Determination to have our armed forces ready for any eventuality is a factor but so is rivalry between the armed forces. Uncertainty about the world situation is a factor, but so are the groups who stand to profit by "war contracts." That there is much talk about war, no one can deny; but why there is so much talk I am convinced no one can fully say.

While in Washington I found out what I can do and what you can do. What we can do needs desperately to be done. We must express ourselves to our political leaders. We must not hesitate about this vital matter. Our leaders want to know how we think. They want us to help strengthen them in their convictions. If their people are for peace they want to know it. They know how the pressure groups think. What they want to know is how do the people at the grass roots think. Let us make certain that they know. Let us make up our own minds about peace. Let us help to create a mind for peace in our churches. Let us help to create a community mind for peace. Let us give ourselves to creating the mood for peace all across America. Let us help our leaders to make up their minds about peace. It can be done. It ought to be done. It must be done. If I do my best and you do your best it will be done.

Help For The Rural Church

A. W. MARTIN

The needs of the rural church are slowly but surely assuming a position of greater importance in the councils of the major church groups in America. The bishops of The Methodist Church expressed their growing concern for the church in rural areas when they called a National Rural Life Conference at Lincoln, Nebraska, in the summer of 1947 "as a means of focusing the attention of our entire church upon this area of our ministry and of developing more effective plans for meeting our obligation to the rural sections of America." At present, "memorials" by the dozens, urging assistance to the rural church and its pastors, are pouring in upon the Quadrennial General Conference of The Methodist Church, soon to assemble in Boston, Massachusetts. The Roman Catholics, under the inspiring leadership of Monsignor Ligutti, National Secretary of the National Catholic Rural Life Conference, proposes to win rural America for the Catholic Church.

That real and even substantial assistance for the rural church is on the way can hardly be doubted. But will this assistance prove to be the kind of help that is really needed by the church in rural areas?

This is no time for polite gestures and nice platitudes. Methodism is at the crossroads in her relationship to the rural areas of America. Do we want to be a church ministering chiefly to middle class urban groups? Or do we want to be a church ministering to *all* the people? The answer lies largely in our attitude toward the rural areas.

Effective assistance to the church in rural areas depends upon certain fundamental principles and procedures:

1. The development of a church-wide program of work in which both the pastor and the local church are encouraged to think and work in terms of ministering to people regardless of where they live.

The Methodist Church has reached the age where it is sorely tempted to forget the qualities of life and service which characterize a living, growing church; and to give more and more attention to preserving itself as an institution. As a result, standards of achievement within the church tend to be expressed more and more in terms of material rather than spiritual ideals. Mechanical quotas rule the life of both pastor and people.

If The Methodist Church is to serve all the people dependent upon it for spiritual guidance — including those who live in rural areas — the General Conference and the top-flight administrative officers of the church must see to it that administrative units — the pastoral charge, the district, and the annual conference — are organized and their programs of work planned with the primary purpose in mind of *ministering to people.*

Social, economic, educational, cultural, and even political factors must be taken into account in establishing both the boundaries and the nature of work to be carried on within these units. Methods of ministering effectively to isolated families and groups too small to maintain a "standard" local church program must be developed.

The pastoral charge of the future should reverse the current trend toward small "stations" served by a pastor who thinks of his job largely in terms of "feeding already safely in the fold. Instead, pastoral cha be developed in terms of natural areas sufficien contain enough people and enough resources t the leadership abilities of not one, but a grou trained ministers — men and women — who mitted to the divine task of bringing the spirit ples of Christ to bear on all phases of individu munity life.

Within this area, there might be one, "churches." In either case, the program of th that total area would go far beyond the holdi tional Sunday services. Enthusiastic coope other agencies engaged in ministering to the people should develop as a matter of course wire and tape recorders, phonograph records, pictures should be mobilized for whatever they have to make to the service of the peopl

2. Effective assistance to the church in rur pends upon extensive and wholehearted coo tween urban and rural communities.

Fortunately, the cooperation is already wel in areas of life outside the church. No long politically wise to play the country off agai Neither can prosper independently of the ot can be saved alone. The two are so closely b gether in the complexities of modern life t affects the one also affects the other.

The isolated family and the small rural com important contributions to make to the total terprise. The modern, far-seeing church tha cerely to help the people who live in rural velop programs and methods of work that e many different groups within its total co make contributions in terms of resources ava person and group.

3. Effective assistance to Methodist chur areas calls for a clearly defined denomin toward other church groups attempting to se munities.

Thus far, The Methodist Church has ma attempt formulating a clearly defined policy with other churches serving rural areas. Eac has been left pretty well to his own devices.

Space does not allow for discussion of the policy; but it should be kept in mind that t local church cannot meet this need withou help from the church at large. The Gener the General Board Secretaries, and the Cou must assume leadership here.

4. Competent ministerial leadership is per greatest need in rural areas. The church at velop adequate plans for enlisting, training ing this leadership.

Here is a task not only for the colleges a but for every minister and layman in our Not only do young ministers need financia

n adequate education; they need also spiritual ctual fellowship with older ministers and lay-ave committed themselves to the high and holy ing people unselfishly.

n would be so bold as to attempt to suggest *all* at The Methodist Church can and should take he problems of providing adequate ministerial for rural areas. This is a growing, developing following suggestions are offered as "points of only:

te the plans and efforts of the various church agencies interested in recruiting young people nistry and other forms of full time Christian morials providing for this coordination are be-ed in the 1948 General Conference.

me board or agency in the church the task of pastors with material for guiding young people the many problems that arise after they have first decision to become a full time Christian worker. Too many volunteers are falling by the wayside during the long period of training from the date of their first commitment to the time of their assignment to full time work.

Call upon the seminaries to restudy the curriculum needed for the training of both ministers and lay workers for service in rural communities. A recent study under the caption, "A Survey of Theological Education in The Methodist Church," reveals the urgent need for further investigation and development in this field.

Develop on the Annual Conference level and with the assistance of the General Board of Missions and Church Extension, clearly defined policies governing the establishment of pastoral charges, minimum salary programs, and location and improvement of parsonages.

In summary, the problems confronting the church in rural areas call for the mobilization of the *total* resources of The Methodist Church. Nothing short of that can cope with the situation.—Reprinted from the Perkins School of Theology *Journal*.

General Conference Opens Today

CHARLES M. McCONNELL

y Jarrett, a lifelong country preacher, was driv-a road enroute to a rural church meeting a ears ago, he told this story of a deer hunt: "I ghbor to go deer hunting with me last fall. He the woods to scare up a deer while I stood by nway at the shooting stand. He did not have so I took to the woods to start a deer while to shoot. Pretty soon I started a big buck and ast the neighbor with the gun. There was no went out of the woods to see what had hap-at big dumb neighbor stood there with a broad face and said, 'Harry, I didn't see him 'till he ight and when I shot at him the gun wouldn't low Harry Jarrett chuckled as he said over and you beat that, I didn't see him till he got out

rrett was a delegate to this General Conference. osen to represent the forgotten rural preachers ntral Pennsylvania Conference. Last week he this rural preacher lived to scare up big issues eneral Conference, would he come out of the hear the delegates say, "We didn't see any is-y were out of sight and when we shot at them dn't go off."

Wesley died, a little before ten in the morning 2, 1791, he muttered in a feeble voice these he best of all is, God is with us." If the dele-fifty two nations of the earth on this morning , 1948, a little before ten in the morning, can s with us," this General Conference will be one sm's high hours. And it could be the turning man history. God was with a handfull of peo-John Wesley who defied the conventions of and created the Wesleyan Movement. God plenty with over eight million Methodists who, r of "The Story of Methodism" said, are "ready e trammels of convention, to forget the trodden paths, to mount again for a new circuit through some new wilderness or along some new border and become aflame once more."

Men must quickly find a new world in which to live—or else. We go on talking about another war as if the world could survive one infinitely more terrible than the ones we have had. The atomic scientists who now speak cooly of the "old fashioned type" of bomb used at Hiroshima plead desperately for world government, for agreement with Russia, for any legal or moral restraint that will somehow save the world from the power they have unleashed. Matter has failed mankind and the scientists have begun to turn to religion for a power greater than split atoms. What can this General Conference do to split human selfishness which dominates the present world and liberate a spiritual energy that will create a new world?

The builders of a new world are here. They came from the Balkan satellites of Russia behind the iron curtain. Some have made their painful way out of bankrupt China and India is represented by delegates who knew Gandhi well enough to have felt his "soul force" radiating from his puny body. The ends of the earth have met here today under the heaviest responsibility ever borne by the sons of men. Theirs is the task of matching the powers of a giant spiritual organization against the rising tide of combative nationalism. If any group on the face of this fear-struck, cringing, hysterical planet can speak peace to the soul of mankind, it is this group gathered from the spiritual fragments of a shattered world.

So we have our eyes fastened upon you waiting for your answer. We cannot vote on the measures before you. We have chosen you as our spokesmen. You must answer to us and to the unborn generations for the conduct of a conference which may determine the course of human affairs for a thousand years. May the spirit of Harry Jarrett haunt you until you see issues before they get out of sight and shoot straight with guns that go off.

ZIONS HERALD

Published by the Boston Wesleyan Association

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Subscriber to Religious News Service

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston 16, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Domestic subscription price is $2.50 a year. $6.00 for 3 years. Foreign rate $3.50 a year. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Unsolicited manuscripts will not be paid for.

VOLUME CXXVI Boston April 28, 1948 NUMBER 17

Revising The Discipline

The "people called Methodists" gather today in Boston for the General Conference of The Methodist Church. Since they met here last in 1852 the world has gone through some major changes, yet the basic struggle of men to become dignified sons of God is just the same today as it was ninety-six years ago. The struggle for freedom of religion as over against church and state combines was high on the agenda of that 1852 Boston General Conference; the problem of slaveholding in 1852 comes to the 1948 conference in the form of racism; the debate over whether or not bishops should be confined to dioceses in 1852 now comes in the form of whether or not bishops should be more than "Jurisdictional Conference Superintendents" or be restored to the "General Superintendency." Methodism in 1852 was trying to find out whether it was a world parish, or was confined to "pewed churches." In 1948 its General Conference is composed of delegates from the new India, from the Russian zone in Germany, from the Iron-curtained Balkans, from wrecked China, confused Korea, and from every kind of wrecked and prosperous corner of the earth. Methodism must decide again in 1948 whether or not it is big enough to be a world church.

The primary purpose of the General Conference is to revise *The Discipline of The Methodist Church*. Its greater purpose, however, is to revitalize the church. The "people called Methodists" must demonstrate to the world that they have a specific church only able, but *willing* to carry the spiritua Christ into every aching area of man Methodism will be tempted to turn out of expediency; it will be tempted to pro tions that will sound well, but signify no Methodism lives up to its basic doctrinal that of moving on to perfection—it will challenge. Methodism must plan a four-y that will command not only its own truly minister to a spiritually starved w

The "people called Methodists" must ing economic order and see to it that they cut concept of how the gospel of Christ the factors of its economy. The ministry to labor and to management is weak made more efficient; the relation of t armed services needs clarification and m the reach of the church into social quest perance, peace, civil rights, politics, juve crime, housing, and a host of other a stated specifically by the Methodists. M not decided what it will do about Protest it must decide whether it will walk mor ly with its sister denominations.

We Must Not Do It Aga

The tragic bungling by our state d garding the Partition Plan for Palestine sign. The Arab League and a few min ests have been able to force this natio where the very thing which we con Britain for doing regarding Palestine is nal sin. The "red herring" has been d picture and again churchmen have fou confused. In the meantime every anti- possible is being used in this nation to s of the Arabs and their unreasonable de

The pathetic attempt to confuse th sponsored by the Gildersleeve-Kermit mittee has revealed itself as a diabolic turn Christian support away from their ren and give tacit support for the ex-a the Arab League. The armistice this c gests will accomplish nothing more tha time for the Arabs to arm for more have already carried out; the closing o means that more Jews are to languish wire in detention camps in Europe; th Arabs and Jews negotiate a peace mea tunity for the Arab League to defy U

: a mockery of any attempt to establish world

orld promised all of Palestine to the Jews—
rsed that promise and promised half of Pal-
the Jews. Our nation proposed a Partition
Jnited Nations, and the plan was adopted.
Warren Austin speaking for our UN dele-
s reversed this promise and proposed a weird
usteeship which is to operate as a monarchy
ove all possibility of a thorough-going dem-
r Palestine.

Christian consciences will not allow this
stortion of justice to take place. Our nation
: a party to the establishment of a monarchy
than it can lend its aid to communism. We
nand that the Partition Plan be reinstated and
nted at once so that justice can be carried out.
delegates and our State Department must not
ed to continue their current policy of defam-
rue spirit of American democracy. We must
nited Nations police force to Palestine at once
: order to safeguard both the Arabs and the
o have a right to live in peace and in mutual

The Healing Mission

uters have many problems! Last week one
er was complaining about how much longer
o wait for the express, but how much he hated
he earlier local because it was so slow. It was
g for the innocent bystander to understand
factor involved. If one takes an early local
l is late, he does not need to wait in the sta-
ne takes the late express train and is early, he
fer a waiting period at his home station.

has happened to our American mood to bring
ch a situation? Do we hurry to be late and
vn to be early? What does this do to set our
ood if we start out on such a paradox? The
s have much to say about our grand American
l some of their wittiest philosophers have
eat capital of this trait. But the question is
ious than that! Americans need to learn how
We need to have moments of silence and
: mental and physical relaxation.

on ought to have something more to say on
lem. Too many Protestants have turned over
ical and psychiatric ministry of Jesus to speci-
oups; or we have waited until someone has a
breakdown before we begin to contemplate

the healing qualities of our faith. Theological students are being made aware of the relationship of religion to health, but even there, too much time is being spent on the abnormal situations in preference to the normal.

Religion must minister to the increasing number of fears and tensions being caused by the "cold war" and economic inflation in this country. Racism and all of its associated evils are increasing again throughout society—these are scapegoats upon which people "take out their spites" and use for their own sense of inadequacy. These social manifestations of insecurity indicate lack of vital religious experience and should challenge the very best efforts of the church to do something about them. Is our Methodist Board of Evangelism prepared to lead such a crusade in religion and health? Is the ministry of Methodism aware of its opportunity in this field? Is it our desire to present a total gospel? The hypothetical "man on the street" wants to know what religion is all about and what it has to do with him.

We Want To Serve You

The local committee has tried to plan for every need of the General Conference. The details that could not be anticipated will be met if our committee is called upon. All matters concerning housing, provision of meeting places, hospitality and equipment are to be cared for by this committee and the "Information and Hospitality" desk in Exhibit Hall, Mechanics Building will handle your requests.

The General Conference Commission on Entertainment has its office at the rear of Grand Hall. Requests regarding program plans, seating reservations, registration, and schedule should be directed to that office.

Committees of the General Conference can have their secretarial work provided for by making arrangements at the "Committee Reports Room" on the balcony of Exhibit Hall. If individuals desire secretarial services, the cost will of a necessity need to be borne by the person asking for such services. Telephones can be found at various sections in both Grand Hall and Exhibit Hall. Western Union will have a fulltime staff on hand in Exhibit Hall, and the Boston Post Office Department has graciously set up a postal station which will be open from 8:30 a. m. until 5 p. m. Please call for your mail every day.

Our entire Boston Committee is anxious to be of complete service to you who have come from all over the world for the next ten days. We welcome you!

175 Years At Dickinson

Leaders in the fields for which Dickinson College has been preparing youth since its founding in 1773 assembled here for four days late this month in honor of the institution's 175th Anniversary, which also marked the beginning of a Ten Year Development Program.

Because of the persistence of Dr. Benjamin Rush, famous Philadelphia physician, Dickinson College became the first college established west of the Susquehanna River instead of a boys' academy, as planned by the Scotch-Irish residents of Carlisle when the Proprietors of Pennsylvania deeded land for the erection of a grammar school. Thus, Dickinson College's educational foundation dates from March 3, 1773, and makes it America's tenth oldest college.

Dickinson's charter was received from the Pennsylvania General Assembly in 1783, ten years after its founding. The decade during which Dickinson was being created included the ten creative years of the United States of America. According to Dickinson's president, Dr. William W. Edel, the trustees and administration of the college are convinced that the next ten years will develop responsibilities paralleling those which faced Dickinson's founders.

To inaugurate Dickinson's Ten Year Development Program, a convocation of alumni and outstanding leaders in the arts, science, government and public service, religion and business and industry was held here April 22-25. A dozen committees of Dickinson graduates, prominent churchmen and local business men made plans for the event for several months.

The convocation theme was, "Toward a Richer American Culture," which is also the objective of the college's ten-year development program. The opening session of the convocation was held on April 22 at 8:15 p. m., when the Hon. Thomas C. Clark, Attorney-General of the United States, was the speaker. Boyd Lee Spahr, of Philadelphia, president of Dickinson's Board of Trustees, presided, and the invocation was made by Dr. Edel, president of the college. Pennsylvania's United States Senators, Francis J. Myers and Edward Martin, and M. Daridan, Chief Counselor at the French Embassy in Washington, extended greetings at this session on government and public service.

Following the Attorney-General's address, there was a panel composed of Watson B. Miller, Washington, D. C., U. S. Commissioner of Immigration and Naturalization; Baroness Johann Liljencrants, of New York City; Dr. Walter H. Hitchler, Dean of Dickinson School of Law; Dr. Whitfield J. Bell, associate professor of history, Dickinson College, Arthur H. James, of Plymouth, former Governor of Pennsylvania; and Joseph S. Ammerman, of Curwensville, a Dickinson undergraduate.

Immediately preceding the opening session, an invitation dinner was held with President William W. Edel presiding. The speaker was Lt. Col. Philip Mathews, U. S. Army (retired), who was chairman of the Carlisle Citizens Committee for the Dickinson celebration and president of the Carlisle Chamber of Commerce.

Three convocation sessions on April 23rd were devoted to science, business and industry, and the arts, and a birthday dinner in honor of President James Buchan uate of Dickinson College in the class of 1809 that day. Presiding at the session on science wa tin D. Whitaker, of Bethlehem, President of L versity. Addresses were made by Dr. Hugh St dean of the Graduate School, Princeton Univ Dr. Harlow Shapley, director of Harvard Obse panel discussion was led by Dr. Fred L. Mohler ton, D. C., of the National Bureau of Standar Burkholder, Yale University; Dr. Ernest A. V Dickinson College; Captain C. Clinton Bramb Dahlgren, Virginia, director of Computation tics, U. S. Navy; and L. Holland Taylor, Jr wood, N. J., a Dickinson undergraduate.

The session of business and industry on Apr addressed by Revelle W. Brown, of Philadelphia Reading Company, and Hon. Wayne Chatfield Washington, D. C., former under secretary of and Assistant Secretary of the Treasury. Presic session was Dr. James Creese, president of Drex Panel participants were Dr. Andrew H. Phelp burgh, vice-president, Westinghouse Electric C Merle W. Allen, of this place, of Cochran and V. Otto, Boiling Springs, dairy farmer; Neal D of New York City, president of Intertype C Joel Claster, of Philadelphia, president of Scrap Association; and Hon. Robert F. Rich, of Wool facturer and member of Congress.

Dr. Mark Van Doren, of New York City, o University and literary editor of "The Natio speaker at the evening session of the arts, Panel members were Walter R. Gale, author, o Maryland; Hans Schuler, sculptor, of Baltimor Edwin E. Willoughby, Chief Bibliographer, Shakespeare Library, Washington, D. C.; D Barnes, Dickinson College; and Donald W. P Branch, N. J., a Dickinson student.

One of the features of the Convocation April 24 was an "Alumni College" at which the Dickinson faculty highlighted the work partments for the benefit of Dickinson graduate bert Wing, Jr. presided, and panel member Lewis G. Rohrbaugh, Dr. Ernest A. Vuille Milton W. Eddy, Dr. Arthur V. Bishop; Pro phine B. Meredith and Professor Mulford Stou

The closing session on Sunday, April 25 was religion, with special exercises at 3 o'clock at Luther A. Weigle, Dean of Yale Divinity Sch principal speaker. The Rev. Simpson B. Daug Evangelical United Brethren Church, Carlisl invocation. Panel members were Major-Gen D. Miller, chief of chaplains, U. S. Army; D Dudley, representative, The National Council es, New Zealand; Dr. C. Leslie Glenn, St. John Church, Washington, D. C.; Dr. Elbert M. Co dent, North American Conference on Churc ture, New York City; and Dr. Frank S. Mead, tor, "Christian Herald," of New York City.

Honorary degrees were awarded to the follo

on: Dr. Constantine P. Faller, of Harrisburg, ert M. Conover, New York City; Dr. Charles , Dahlgren, Va.; Watson B. Miller, Washing- Col. Edgar Erskine Hume, General Staff . Army; Dr. Frank S. Mead, New YorkCity; the Rev. Everett Hallock, Rutherford, N. J.; Dr. William S. Carlson, president, University of Delaware; the Rev. Dr. C. Leslie Glenn, of Washington, D. C.; and Sir Archibald J. R. C. Kerr, Lord Inverchapel, the British Ambassador, Washington, D. C.

Rural Work And The Annual Conference

GLENN F. SANFORD

odist Church in America is launching a great m which is long past due. This new program lans were laid at the National Methodist Rural ence should not only regain the losses of rural but should reach out and serve an ever-in- mber of people in a widening range of terri- rve them better than ever before.

important at this time that the church consider of a fulltime secretary of rural work in the ference. The duties and functions of the An- rence Town and Country Commission bring program into one plan of action. The com- relates the work of the conference boards — Missions and Church Extension, Board of Ed- ard of Lay Activities and Board of Evangelism. m so comprehensive in nature calls for fulltime

true that "everyone's business is no one's busi- e should be one general approach and one gen- The district superintendents and the several agencies working in the annual conference own special duties and responsibilities, making kely that any one of them, or all of them work- r, could promote a complete or well-rounded

no area of our church organization in which dership is more necessary than in the admin- the work of the Town and Country Commis- w conferences have provided for personnel in The need is so imperative that the *Discipline's* Paragraph 1232) that the annual conference a secretary of town and country work might e a "must."

me secretary of rural work in the annual con- t be carefully chosen. He should be employed responsible to, the Town and Country Com- the annual conference and approved by the the district superintendents. He should be e work. This should not be "just another ap- He should accept the place of service because nd faith in the program.

ce which can be promoted by a fulltime rural y are almost numberless. He is, first of all, a cialist for the boards and agencies and respon- s serving in the conference. It is important that be allowed as much freedom of action as pos- is required to spend a certain amount of time ict, to conduct any certain number of revivals, ools or institutes, or to organize a given num- churches or church schools the secretary will time or the objective viewpoint necessary to work.

The secretary of rural work must evaluate the activities and projects of district and conference and formulate and introduce new plans wherever needed. He should conduct surveys, discover trends and conditions, and his findings should be available to all who find them useful.

The secretary of rural work should not only know what is being done within the boundaries of his own annual conference, but he should be granted opportunity to investigate the worth of other pieces of rural work in other annual conferences. He needs to know the men in his conference well and to spend time learning their problems at first hand. His research may prove invaluable to bishops and district superintendents in their desire to find pastors whose qualifications fit given situations.

In all this activity, the fulltime secretary also must serve as a one-man public relations director in order to keep alive in the minds and hearts of pastors and laymen the great needs which exist in the rural areas and the contributions which the rural church can make. Particularly should he bring the churches of the conference his concern for the neglected people in the hard-to-get-at areas as well as the people who live in the blighted areas within their own communities. He should enlist their aid in securing funds and personnel to make the preaching of the Gospel most effective.

The first attention of the secretary of rural work must go to ailing churches. His is the work of a physician. He must recognize their need for better buildings in which to teach and worship, for sound financial programs, for the most adequate approach to evangelism, for real help in getting churches more fortunately situated to claim kin with the struggling churches and to lend a helping hand.

In many sections, people are being subjected to foolish doctrine and are developing loyalties that are not conducive to the better life. These mistakes could be counteracted by a more effective ministry instituted and inaugurated by the secretary of rural work and the Commission on Town and Country Work.

The secretary of rural work will find obstacles that must be met. He will learn that many rural churches are served by supply pastors, that finances are lacking in many congregations, that numbers of promising people and families are moving out because of the lack of income and of educational facilities, that the attitude of the church in general makes it difficult to dignify the work of a rural pastor. And he may discover that he is expected to find a formula which will bring abuot immediate cures for all the ills facing the rural church.

The secretary of rural work must be content to continue doing his best and to work at the job for years before he sees lasting results. As time goes on, the secretary will know the great encouragement that comes from meeting obstacles that become opportunities for service.

PERSONS

...illiam T. Rich, widow of one of ...thodism's outstanding philanthropists, died at her home in Newtonville, Mass., on Thursday, April 22. Her funeral service was held at the Newtonville Methodist Church on Saturday, April 24th and was in charge of her pastor, the Rev. Hamilton Gifford.

In announcing the election of Bishop Fred P. Corson to the Board of Trustees of Temple University in Philadelphia, President Robert L. Johnson stated that his selection was due to his "civic, religious and educational leadership."

The Gales Ferry Methodist Church in Gales Ferry, Conn., has recently received a gift of a new Orgatron, with inside and tower chimes, from Miss Adelina S. Povey, in loving memory of her family. Her father, the Rev. Richard Povey, was a former pastor of the Gales Ferry church. The dedicatory service was held on Easter Sunday evening.

Ruth Dean Bath, wife of the Rev. William H. Bath of Arnold Mills, R. I., passed away on April 2nd, after ten weeks of illness. Born in Middletown, Conn., Mrs. Dean was graduated from Wesleyan University where she received membership in Phi Beta Kappa and was a member of the Tri Delta Sorority. Following her graduation, she taught in the high schools of Unionville and Hartford, Conn. She was married in 1914 to Mr. Bath. The funeral services were held in Haven Church, East Providence, R. I., which was built during the pastorate of her husband. The Rev. Oscar J. Aldrich officiated, assisted by the Rev. W. T. Wallace and the Rev. Harvey K. Mousley. Burial was in Portland, Conn., on April 5th, with the Rev. Ralph Ward in charge of the service.

The Annual Meeting of the Preachers' Aid Society of the Maine Conference of The Methodist Church will be held in the Conference Church, Rockland, Me., at 5 p. m. on Thursday, May 13th.

The Rev. and Mrs. Alex Porteus, Jr. of East Bridgewater, Mass. announce the adoption of a son, Alexander 3rd, born on April 1st.

A general invitation is extended by the Deaconess Aid Society of New England, Inc. to their Annual Hospital Aid Gift Day to be held on Tuesday, May 4th at the Melrose Mass., Methodist Church.

Barbara Joyce Williams, daughter of Boston Red Sox left fielder and Mrs. Theodore S. Williams, was baptized on Sunday morning, April 18th at First Methodist Church, Newton, Mass., by the Rev. Burton Boutwell Smith, pastor. Mrs. Williams is the former Doris R. Soule of Princeton, Minn. Mr. Smith presented to the child a white New Testament and Psalms.

The Rev. Harry Jarrett, prominent rural pastor in the Central Pennsylvania Conference, died recently following an operation. Mr. Jarrett was the second delegate elected by his conference to the General Conference which opens today. His ministry was honored a number of years ago when President Hoover unexpectedly stopped with his party to attend a Sunday morning service in the Liverpool, Penna., Methodist Church.

Methodist Information.

ATLANTIC CITY, N.J. April 20. — Bishop James C. Baker (right) of Los Angeles, Cal. receives the gavel from Bishop Paul B. Kern of Nashville, Tenn., upon his election here today as president of the Council of Bishops of The Methodist Church. He will take over the duties of this top office of the denomination at the conclusion of the General Conference. Bishop Baker administers 800 churches and has general oversight of Methodist institutions in California, Arizona and Nevada. Other officers chosen were: vice president, Bishop Ivan Lee Holt, St. Louis,Mo.;secretary, Bishop G. Bromley Oxnam, New York. Bishops W. Angie Smith of Oklahoma City, Okla., and Clare Purcell of Charlotte, N. C., with the three officers, will complete the council's executive committee.

Czech Equality For Religious Groups

PRAGUE (RNS) Legal equality for all religious groups and the right to practice religion freely, subject only to "the public order and good morality," are specified in the proposed new Czechoslovak constitution.

Religious rights are defined in Articles 16 to 18 inclusive, of the draft constitution. The articles are as follows:

Article 16. Section 1. Freedom of conscience is guaranteed. Section 2. One's opinion, creed, or conviction may not be to his detriment. It cannot, however, be a reason for contesting the fulfillment of civil duties imposed by law.

Article 17. Section 1. Everyone has the right of subscribing privately and publicly to any religious creed or to no religion. Section 2. All religious creeds and non-religion are equal before the law.

Article 18. Section 1. Everyone is free to carry on functions related to his religion or non-religion. The performance of this right, however, must conform with public order and good morality, and may no... for non-religious purposes. Sectio... may be directly or indirectly co... participate in any such activity.

NASHVILLE, Tenn. (RNS) A b... picture shows to close on Sunda... ing church hours is scheduled ... tion in the Nashville City Coun... man Pat Doyle announced he h... city legal department to prepare... plans for the bill also to prohibit ... at the movies and to establish ... censorship board. The proposal ... night closing of the theaters is ... the current "See You in Chu... campaign being conducted ... churches. Doyle said he believes ... ficials should give full cooperati... to-church campaign."The bill w... all theaters in the city to be c... to 9 p. m. on Sundays.

Hears Attack On Court Decision

NEW HAVEN, Conn. (RNS) ... of the recent Supreme Court ... ring religious instruction fro... schools of Champaign, Ill., wa... the 38th annual convocation of ... versity Divinity School here.

Dean Luther Weigle told 6... the session that the decision wa... chievous, not because of the p... decided but because of the tre... welter of words used and idea... it."

"My greatest objection," he s... all the talking of the judges, ... themselves into use of terms ... interpreted as signifying that th... istic, believing in no God at al... ing opinion of Justice Reed is ... ible one. The Federal Counci... must stand up and fight until ... are made to clarify this one."

New Church Library

One day last December The ... lishing House received a letter ... are planning to start a library ... and would like some informa... would be good books for a ... how to operate a library and ... supplies."

There was nothing unusua... — many similar ones were re... to The Methodist Publishing ... Board of Education. But th... letter was different. It told of ... Library Service soon to be ... Methodist Publishing House. ... being planned to help Metho... ganize and operate church li...

This month the new Chur... vice was announced by The ... lishing House. Like the ne... the method of announcing i... In a pictorial flyer an early ...

ears before a church board of ed-
o tell the members how to start a
brary and of the new Church Li-
vice.

ew service was inaugurated in re-
numerous requests from churches
ous Methodist Boards and Commis-
is designed to strengthen the entire
and work of Methodism.

o launching the Church Library Ser-
Methodist Publishing House made
study of successful church libraries
is denominations. On the basis of
y The Publishing House is recom-
that churches plan libraries that will
entire membership of the church—
of the community.

ial discount on library books is of-
The Methodist Publishing House to
ibraries officially sponsored by a
oard and registered with the Library
This discount is 20 per cent in the
ost books. A few books of a special
cal nature will carry a smaller dis-
d none will be given on cost items
denominational and government
ns. This library discount is avail-
for books that are to be used in the

e convenience of churches, library
may be secured from The Method-
ning House. The Library Service has
le available a small pamphlet for
braries, *Your Church Library,* and
t of suggested books for church li-
he Bookshelf.

anual gives suggestions and informa-
urches on planning and setting up a
electing a room and securing funds,
le directions for the church librarian
procedures.

ookshelf lists some 650 good books
rch library, covering a wide range
and interests. For the benefit of be-
ibraries there is also a list of 101 sug-
oks for first purchases.

Church Library and *The Bookshelf*
ible from The Methodist Publishing
ithout charge to any church or
ader requesting copies.

libraries, the Library Service recom-
hould contain books on all subjects
t to the church — the Bible, Chris-
ation, missions, world affairs, social
s, and religion. Fiction, which often-
s a profound effect in moulding
and ideals, should be an important
very church library. Books for youth
ren of all ages are likewise essential.

oard of Education and other boards
ethodist Church have worked closely
Methodist Publishing House in the
on of plans, materials and booklist
Church Library Service. Developed
rowing sense of need this new ser-
undoubtedly be met with enthusi-
Methodists everywhere.

Negro Representation

Beaufort, S. C. (RNS) By a close vote, delegates to the annual convention of the Episcopal Diocese of South Carolina here turned down on second reading proposed legislation to allow Negro communicants representation in the convention.

Although the vote of the clergy was 20 to 2 for the measure and delegates, voting as units from each parish, had a slight majority in favor of the motion, proponents were unable to muster the necessary two-thirds vote for passage.

South Carolina is said to be the only state which does not allow such representation.

The motion passed last year at the annual convention, as it had four years ago, but in each case it was killed on second reading.

General Conference

Tentative Program

Wednesday, April 28. 8.10 a.m., Morgan Memorial Broadcast, Boston Station WORL, The Rev. S. V. Parekuh of India. 9 a.m., Communion service for delegates at Trinity Church, Boston. 11 a.m., Opening session of the Conference. 8 p.m., Episcopal Address by Bishop G. Bromley Oxnam and music by the Boston University Chorus.

Thursday, April 29. 8.10 a.m., Morgan Memorial Broadcast, Boston Station WORL, Dr. John R. Kenney. 2 to 7 p.m., Tour of Historic Boston. Dinner at the Blue Ship Tea Room overlooking Boston Harbor.* 8 p.m., Temperance Address by Dr. Louis D. Newton, president of the Southern Baptist Convention and music by the Seminary Singers.

Friday, April 30. 8.10 a.m., Morgan Memorial Broadcast, Boston Station WORL, The Rev. Jose Valencia of the Philippine Islands. A capella choir of De Pauw University will sing during morning and afternoon sessions. 3 to 5 p.m., Tea for women delegates and visitors at the home of President and Mrs. Daniel L. Marsh of Boston University; Women of St. Mark's Methodist Church in Brookline are hostesses. 8 p.m., Address on Europe and World Peace, Dr. Roy L. Smith.

Saturday, May 1. 10 a.m. to 7 p.m., Tour of North Shore towns. Luncheon at Woodbury Tavern, Beverly. Dinner at Towne Lyne House.* All day youth program. 8 p.m., National Methodist Youth Oratorical Contest Winners and music by the Seminary Singers of Boston University.

Sunday, May 2. 11 a.m., Methodist speakers in pulpits of several denominations throughout Greater Boston. 3 p.m., Address on The Christian Church by the Rt. Rev. Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church. 8 p.m., Home Missions program.

Monday, May 3. 8.10 a.m., Morgan Memorial Broadcast, Boston Station WORL, Bishop Z. T. Kuang. A capella choir of Union College, Barbourville, Ky., will sing at morning session. 2 to 7.30 p.m., Tour to Lexington, Concord, The Wayside Inn. Dinner at The Wayside Inn.* 6 p.m., Boston University School of Theology Alumni Banquet, B. U. Commons on Commonwealth Ave. 8 p.m., Board of Lay Activities: Address by U. S. Civil Service Commissioner Arthur S. Flemming. The University Chorus will sing portions of "St. Paul."

Tuesday, May 4. 8.10 a.m., Morgan Memorial Broadcast, Boston Station WORL, Bishop Willis J. King. Drew University Luncheon at the Hotel Vendome. 2.30 p.m., Musicale and tea for women delegates and visitors at the Isabella Stewart Gardner Museum. Attendance limited to one hundred. Women of Belmont Methodist Church are hostesses. 8 p.m., Addresses on the centennial of China Missions by Hon. John Foster Dulles.

Wednesday, May 5. 8.10 a.m., Morgan Memorial Broadcast, Boston Station WORL, Bishop J. W. E. Sommer. 12.30 p.m., Ohio Wesleyan Assn. Luncheon, Old South Church. 2 p.m., Trip for women delegates and visitors to historic Tremont Street Church. Tea served by the women of the church. 8 p.m., Address on Asia and World Peace by Congressman Walter H. Judd.

Thursday, May 6. 8.10 a.m., Morgan Memorial Broadcast, Boston Station WORL, Bishop John A. Subhan. 3 to 5 p.m., Tea in honor of overseas guests at the home of Mr. and Mrs. Howard W. Selby in West Newton. Women of the Newtonville Methodist Church are hostesses. 8 p.m., Board of Education Address.

Friday, May 7. 8.10 a.m., Morgan Memorial Broadcast, Boston Station WORL, Bishop D. D. Alejandro. Choir of Trinity Church, Youngstown, Ohio, will sing at the morning and afternoon sessions. 2 to 7.30 p.m., Educational tour of Boston, Cambridge, and Wellesley. Dinner at the Abner Wheeler House.* 7.45 p.m., Board of Hospitals and Homes Program: Speakers are Dr. Joshua Loth Liebman and Bishop J. W. E. Sommer. Music by the Nurses Glee Club of New England Deaconess Hospital.

Sunday, May 9. Historical program at 3 p.m. Program of the Board of Evangelism at 8 p.m.

*Reservations for these guided tours, prices of which vary, should be made as early as possible with General Conference Tours, care of Howard M. LeSourd, conductor, 178 Newbury St., Boston, Mass.

What's New In The Bible?

ternational Uniform Lesson for May 9.

CHARLES M. McCONNELL

RELIGIOUS ENTHUSIASM. NEHEMIAH 8:5-6, 8-12.

The Open Book

Under the leadership of Nehemiah the wall of the city of Jerusalem had been rebuilt about 450 B.C. The Temple had been restored to something of its former glory and the people had earned the right to celebrate and shout Amen, Amen. They gathered in the street outside the Temple enclosure and Ezra opened the book of the Law of Moses and read. It was a great day in Israel's history and the people made the most of it. At the sight of the open Book all the people stood up as Ezra blessed the Lord.

The scene which followed means much to every Bible reader. The people lifted up their hands, bowed their heads and worshipped the Lord with their faces to the ground. The religion of Israel was centered in the Law written in the first five books of the Old Testament. The nation's life was founded upon this ancient law and the Jews were filed with joy and enthusiasm as the sacred Book was opened.

We who have an open Bible available with free access to its pages hardly appreciate what this occasion meant to the Jews. Once more the people could read and worship and practice the Word of Jehovah their God as written and preserved in their scriptures. If we shut the churches, destroy the Bibles and forbid worship of our God, we too would shout Amen, Amen and worship God with humbleness of spirit.

The tragic part of all this process of restoring religion to its rightful place in a nation's life is that many people would prefer a closed book to an open one. It is much to the liking of sinners to have no religion of any kind.

Giving Sense to Bible Reading

The Bible is one of the most abused and misunderstood books in the world. There are many people who will bow down and worship with face to the ground who will not get up and listen to the reading of the Bible with understanding. It is easier to shout Amen, Amen than it is to listen to an intelligent reading of the Bible and take the time and make the effort to understand what is read.

There might have been a time in the world's history when it was dangerous to read the word of God with understanding, but no historian can tell us just when and under what circumstances it was so. Ezra trusted the people with the Book and to make sure the people got the meaning of the Book he "gave the sense, and caused them to understand the reading." This was a mark of greatness in Ezra. He had no foolish ideas about his own insight and opinions about the Bible. He had no reason to believe that the people who heard him read the word of God could not understand it, if he did not confuse their minds with his own interpretations and insights.

For a long time the teachers of the Bible and the preachers who have stood up in their pulpits have known much more about the Bibles' origin, meaning and message than they have told the people. Now and then a Bil gives the people all he knows about the Bib amazed at the response. The Bible comes to li comes powerful in human life when the peo meaning. But if the Bible students get the last v the Word of God and keep it to themselves un ple get robust enough in spirit to hear Bible tru ly spoken, there is scant likelihood that they understand the true meaning of the Christia What we need right now is an understanding o which will lift it out of the fog and superst surrounds it. The people are old enough to the facts of religious life. They are not babes ligious woods. Ezra knew this and read the B it made sense.

The People Want Their Way

After Ezra had finished reading from the and the people had spent their enthusiasm i Amen, Amen and bowing to the ground to wo they went their way. And it was a better wa had heard the word of their God read and exp

They made mirth and ate and drank to t content. They proved that religion has its brig holds much joy and gladness for all who ha hard in rebuilding the walls of state and church tion is in order now and then for all who wo the folks who spend all their time in mirth an day of work would be fit and proper. And it questionable procedure for people to whip up for the sake of shouting and bowing down. pens after the shouting and the bowing cease is counts. The most embittered people in the wo who have tried to make life one long day of m not be enjoyed unless it is earned.

When the people went their way to eat and their show of enthusiasm for the reading of Ezra, they were told to "eat the fat, and drin and send portions unto them for whom not pared." This act of generosity followed an ur of the Bible which Ezra had read and "gave meaning of the Word of God has always bee who are truly religious to the point of goodnes they have with others less fortunate.

Just now we are being called upon to sha less fortunate nations of the world. Much po has been made out of our six billion dollar helping put the nations of western Europe This surely does not look like exploitation. yet accused us of planning to annex these na them into a United States of the World for bread. It may be that some Americans ha Bible read by some scribe who read it "di caused them to understand the meaning."

Poet Of The Methodist Revival

CALVIN T. RYAN

true that John Wesley was the greatest and most al man of the eighteenth century, and his brother the greatest hymn writer, then it is equally true est and most pathetic genius of the age was Wilwper. And in hymn writing, he may rate not far harles Wesley.

times stricken with attacks of insanity, more than the verge of committing suicide, this "stricken ed to be an influence among the Evangelicals, and poetry that still lives. His "The Task" is one of t poems in our language, while his "On Receipt Iother's Picture" is the greatest poem on mother nglish language. William Cowper was simply of ereal and sensitive nature for the world in which

ng from a line of the Whig nobility, not to menne of poets, William Cowper was born in 1731, ther's rectory. John Wesley was twenty-eight. He ady decided on the church as his career. The Ioths" of Oxford were already making a name for es, however uncomplimentary. Wesley's experieeeling his heart "strangely warmed" did not come, , until 1738. Cowper was converted according to inistic branch of Methodism in July, 1764. While of these two men had much in common, they et. Men of the time who knew both and loved ieved that if Cowper had followed the Arminian e might have saved himself his later attacks of In all history, one will not find a more clear-cut vhat a man believes affecting his physical, mental, itual health than that of William Cowper.

hild Cowper was timid. His mother died when he and this shy, overly sensitive little boy was sent ding school. Life there must have been torturous boy. He speaks of life as being miserable. As a dvocated more home training, and doubtless was s of the scars his early experiences had left upon and mind. Cowper never married. Perhaps, in his memory of his mother which remained with l the last made it possible for him to write "On Of My Mother's Picture," sent him fifty years death. He could remember her, he said, and the vas a perfect likeness of her.

r must have suffered from an inferiority complex, age of thirty-two he wrote of himself:—"I am of gular temper, and very unlike all the men that I r conversed with. Certainly I am not an absolute I have more weakness than the greatest of all the n recollect at present. In short, if I was as fit for world as I am unfit for this—and God forbid I eak it in vanity—I would not change conditions saint in Christendom."

his feeling of unfitness for the next world that encouraged his attacks of insanity. For during cks he left off his prayers, considered himself spoke of a wall shutting him off from heaven. ope for all sinners taught by the Wesleyan group vper's belief, truly he might have escaped his periods of torment. For that reason, his friends thought John Wesley should meet and help him. Wesley may have known nothing of modern psychiatry, but he practised it with great success. Such "treatment" would obviously have helped the man who called himself a "stricken deer."

Wesley told his followers they must quit "cheating the King," and they left off their smuggling. Chief Justice Mansfield had said in 1772 that a slave "brought into England automatically became free." Certainly that inspired Cowper to write in "The Task:"

> "Slaves cannot breathe in England; if their lungs
> Receive our air, that moment they are free;
> They touch our country, and their shackles fall."

Of course, he could not have been the poet of the Revival had he not been interested in the reforms in the government, in the correction of abuses on all social levels. As Mrs. Browning, another English poet, said of Cowper:

> "O poets! from a maniac's tongue was poured
> the deathless singing!
> O Christians! at your cross of hope, a
> hopeless hand was clinging!
> O men! this man in brotherhood your weary
> paths beguiling,
> Groaned inly while he taught you peace, and
> died while ye were smiling!"

A soul with such keen sensibilities as that of Cowper was surely misplaced in the eighteenth century. "Among the common people," we are told, "religion was almost extinct." In the cottage, "ignorance and brutality reigned." Drunkenness was everywhere. The amusements of the people, gambling, cock-fighting, and bull-fighting, were crude and brutal. A John Wesley could see the world about him, be moved to do something to correct conditions. A Cowper could not. He saw the world about him, and let it beat in on him, overcome him.

The oft quoted comment of the Duchess of Buckingham in her letter to Lady Huntingdon leaves a fair picture of the attitudes between the *haves* and the *have-nots*. The Duchess wrote:

"I thank your ladyship for the information concerning the Methodist preachers; their doctrines are most repulsive, and strongly tinctured with disrespect toward their superiors, in perpetually endeavouring to level all ranks and do away with all distinctions. It is monstrous to be told you have a heart as sinful as the common wretches that crawl on the earth. This is highly offensive and insulting; and I cannot but wonder that your ladyship should relish any sentiments so much at variance with high and good breeding. I shall be most happy to come and hear your favorite preacher."

Lady Huntingdon's "favorite preacher" was Whitefield. George Whitefield was the showman, the actor, of the Evangelicals, although it was he who said in a sermon, "When you see the players on the stage, you see the Devil's children grinning at you." Nevertheless, descriptions of the time indicate that Whitefield was truly an actor in the

pulpit, but it was his abuse of the theatre that lent the notion that all Methodists opposed playgoing.

Although born in a rectory, the son of a clergyman, Cowper showed no early signs of piety. Doubtless his being sent to a boarding-school so early, and not having much life with either his father or his mother, accounts for what he called his "past sinfulness." Tradition has it that his first attack of insanity came from licentious living, but that is hardly true. However, being the sensitive person that he was, Cowper seemed always to suffer from what we call today "a guilt feeling."

Likewise, tradition has it that Cowper's insanity was religious. That, too, is hardly tenable. He was not "converted" at the time of his first attack. With his delicate constitution, his hypersensitive nature, the melancholy surroundings overcame him. Although shy, dreading to meet people, Cowper was unhappy alone. He was dreadfully maladjusted. It may be true that his recurring attacks were brought on by his peculiar religious beliefs, upon by the company he kept, and the doubt tha really among "the elect."

The Olney Hymns were among the greatest tions to English hymnody of the eighteenth centu per wrote sixty-eight of the three hundred and fo hymns. Had not Charles Wesley been so great might have been rated even greater than he was Cowper's hymn-writing is not far below that of writers of his day. The divine muse seemed to in to write religious poetry, although it was in an all poetry seemed neglected and, apart from th all religion seemed if not dead, at least lifeless.

To those who think of William Cowper as an e century poet, a forerunner of the great Roman his "The Task" comes to mind first of all. Bu others, making a still larger group, he stands writer of the greatest poem on "Mother" in th language.

The District Superintendents

CLYDE E. TEEL

As Methodism grew across the country the task of supervising the circuits and the preachers in charge of them gradually became a highly specialized one. The office of Presiding Elder, though actually beginning in 1785, became official at the Conference of 1792. According to William Warren Sweet:

"At the conference of 1789 the bishops presented a scheme to form a "Council" to be composed of the bishops and presiding elders. There were no official "presiding elders" until the Conference of 1792, but the office had been gradually evolving from 1785 onward, and in that year certain elders were directed to take the oversight of several circuits. The council thus composed was to consider all matters for the well-being of the church, but their action was not to be binding until it had been agreed upon by a majority of the conference for the district. The first meeting of the Council met at Cokesbury College on December 1, 1789, and the second convened at Baltimore the year following, while a third was appointed for 1792. But by this time so much opposition had developed among the preachers and people that it never convened."

So with its earliest conception the office, and no doubt the duties, of the district superintendency has been fraught with opposition and discord. In speaking of the administrative task of the church, Dr. Sweet said:

"Such exaltation of administration was likewise reflected throughout the church. The change of the title of presiding elder, in spite of its long and honorable use in the church, to that of district superintendent in 1908 indicates the changing functions of that official from those of an inspirational leader to those of a business and administrative officer.

It has been a source of concern through many years to laymen and clergy as well, if the district superintendency is now the efficient and effective answer to the need of supervision of the churches and circuits. There is no question that it is essential to the general welfare of the church that there be some link between the local church and the episcopacy. The question is: Have we come to in the life of the church when the district superi might logically be changed to something mor such as, "The Commission On Church-Pastor ships?"

Such a commission could be made up of "el from a geographical survey of each conference. would have the oversight of some few church short distance of his own station. The elders w regularly with the Area bishop and make quart and recommendations to him. The advantage method of supervision would be in the close that would exist between the pastors and the c

To make the district superintendency effecti strument that relates the local church to the large, the district superintendent should spend days in each pastoral charge every two years th the district. He should study, call, counsel preach with every man on his district. Every di intendent should work out tests and measure required of every pastor. An objective test sho lated in every church and the results compile trict superintendent for reference material co local church. No method short of a personal of the different pastoral charges in any way f understand the church, the people, the financ and the problems involved in making past that affect the lives of many people.

The district superintendency falls under th for me. Presiding Elders: We cannot deny t Methodists chose a fitting title. The district dent is an elder of the church; and it is certai preside over the quarterly conferences in hi this part of his work which in most cases of th become a semi-annual affair, he presides as the meeting, presenting the connectional c church such as World Service, and in gene the local church the needs of the connection

connectional system of The Methodist Church is well known. The Conference Claims supplies the necessary for a limited pension program for retired ers and their widows; the District Superintendents' s for the salaries, office and travel expense with, in cases, a limited amount for emergency use to relieve ers in case of need; the Episcopal fund is for sal- office expense and travel expense for the bishops church; the Conference Administration fund as s the General Administration fund goes for the ex- involved in the conference program of the church. are many other detailed funds and amounts that hurch raises in the course of the year.

presiding elder, the district superintendent must have iled knowledge of every church over which he pre- The insurance, the remodeling and repairs, the nts alloted for the current expense, the pastor's salary, Vorld Service, the church property, buildings, par- es, endowed funds etc. He should know the mem- ip, those received, those transferred, know the Sun- chool, the youth groups, the other meetings of youth, omen's groups, the men's organizations. and special s. In order to preside over an organization as ram- as the church is, he should know all the problems of nurch, financial, moral, and spiritual. This can only quired through a careful and exhausting examina- of every charge within a given district.

e district superintendent must be able in every case ve sound advice and judgment on problems arising e local church. This can only be done through ex- ental knowledge of every local church situation. This nly be acquired through actual surveys and on the job in every church. If the district superintendent is to le over a given local church Quarterly Conference, ust know the very life of that church.

e district superintendent must make the recom- lations to the bishop concerning changes of pastors rying church situations that no blanket rule will suf- cover. It seems that without fail the district superin- nt must know every condition that makes a change sary, and every condition that will continue the s quo.' A man just cannot acquire such a knowledge ing on the scene twice a year by appointment.

e second heading for the district superintendent d be that of: Pastor and Counsellor. The district su- tendent was originally intended to be the spiritual for the district; this has gradually been abandoned ike of the job that of administrator. In this degenera- we have lost the lofty idealism that could well be d and preached by this representative of the connec- system. The pastorate in most cases finds the pastor his family without a pastor. The young preacher for ost part finds himself cut loose from the counsel and e that was his during college and seminary; and for ost part must find his practical theology and put it actice by the trial and error method unattended by uperior whatever.

is does not beg the question in the least, that young go into our churches across the land, quite inocently sure, without adequate practical training and with no one to whom to turn. Anyone who has sent written sermons along to a number of district superintendents knows the academic response; there isn't any. I have sent sermon material to many district superintendents and had response, though I specifically asked for criticism, from only one and he said, "It was beautifully written." Now the sermon may not have been any good but I wanted to know whether that were true. It is then the job of the district superintendent to counsel the men in the district.

It seems to me that the 'district' character of the district superintendent qualifies and requires of him that he be in a sense district pastor. This would require that he devote much or most of his time calling from place to place over the district looking after the spiritual welfare of the preachers and the people in the pastorates. Many of the heart breaking situations in parsonage homes call for the counselling work of a pastor as much as the homelife of the laity. To whom can the local pastor turn? The district superintendent is for the most part a sort of 'completely other' character little known in the local situation, and far away from the local scene. There is no regularity in the visits to the local church; thus in most cases he is called upon only in cases of great emergency. The district superintendent should be in the local church community regularly; to study, to counsel, to preach, call and pray with every preacher in the district.

The third heading should be that of district superintendent itself: The district superintendent is responsible for the administration of a larger area than the local church. Like the administrator of any business, or educational institution, the only practical way of efficiently supervising is through first hand, on the job information. It seems nonsensical to business trained laity and to discerning clergy that anyone should attempt to make judgment of value in a local situation when the person has only just arrived on the scene. A cursory examination of committees and a few choice lay people does not in any sense prepare the district superintendent to supervise a local situation. Self-satisfaction, complacency, greed and envy thrive on such superficial methods. The early Methodists had very definite ideas about the personal supervision and oversight of the newly created officer of the church:

"New preachers had to be added constantly to take charge of the growing work, and these needed the supervision of an older and more experienced man. His duties were to travel through his appointed district and in the absence of the bishop to supervise all elders, deacons, traveling and local preachers and exhorters."

The pioneer hardships and difficulties of the church are not present in the present day, but nothing short of personal contact and study of every local church situation prepares a man to supervise the complex system of the church.

The present situation is not lost; there is yet time in which the district superintendency may be lifted up and be the great spiritual influence over the church that it was intended to be. The church is ever eagerly looking forward to the complete fulfilment of every force for good within the system. The men of the church look eagerly for the consecrated leadership that they have every right to expect within our great church.

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On a Wide Circuit

W. W. Reid

Gandhi Shames Us!

Several missionary friends, writing from India, marvel at the unanimity with which non-Christian writers and public men, in seeking to characterize Mahatma Gandhi after his tragic death, could compare him only to Jesus Christ. Though Gandhi was a Hindu, they found no suitable parallel within that faith; nor was there any in Islam, or Sikhism, or in the secular or political history of fabulous India.

"Greatest man since Jesus Christ dies," "Gandhi crucified by fanaticism," "World deprived of prophet of peace" were some of the headlines.

"Though he was not a Christian, Gandhi lived so close to the Sermon on the Mount, which he knew so well, that it has been impossible for radio or newspapers to speak of him without reference to Christian standards," notes James E. McEldowney from Jubbulpore.

Says Halsey E. Dewey, of Pakaur: "Christian leaders have been called upon to take a large part in memorial services, to read and explain those passages from the Gospel which were often quoted by Gandhi. . . . I have listened as hundreds of non-Christians bowed in prayer to repeat, after a Christian pastor, a prayer for India. . . . I have felt that this acknowledgment that Gandhi was following in the footsteps of our Christ indicates something of the depth to which the Gospel has permeated the life of the nation."

"The Indian people loved Gandhi so much that they wanted the highest and best with which to compare him," says David A. Seamands of Bidar. "Did they turn to Shiva, Vishnu, Rama, or Krishna — their most venerated gods? No, not once were their names even mentioned. All the way through, step by step, from birth to death, Gandhi was compared to Jesus Christ. Christ was not born in a wealthy family; Gandhi was only a middle-caste man. Christ taught non-violence; so did Gandhi. Christ was killed by the Jews, his own people; Gandhi was murdered by a Hindu, one of his own. Christ had three wounds; Gandhi was shot three times. Christ prayed for those who were crucifying him; Gandhi 'would have no doubt forgiven the man' if he had become conscious! It is probably safe to say that Gandhi's death has been the greatest single factor of Christian evangelization in our decade!"

There is cause for pride and rejoicing in what the Christian faith did for Mahatma Gandhi.

But should not we professing Christians bow our heads in shame, and search our souls in humility that we have not been c worthy to be compared, in any resp Jesus Christ? This unpretentious, se ing, unorthodox Hindu religionist ach a great measure the place to which ev lower of Christ — in his highest mom aspires! Perhaps it is only by shedd dross, the pride, the pretenses, the fo and the trappings that surround our manship that we can achieve the spi was in Jesus Christ.

At least Mahatma Gandhi — "the man since Jesus Christ" — should lea reexamine our own discipleship.

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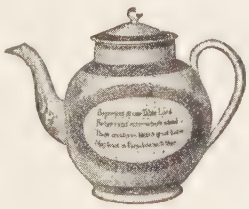

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For further information and reservations, write

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ious Freedom
oland Today

the first time in history, the Polish ment has guaranteed equal freedom to rches and synagogues in that country, d the Rev. Konstanty Najder upon his in the United States. Mr. Najder, a r of The Methodist Church and chair- the Reconstruction Committee of the Council of Churches, is here to tell nerican people how much their aid is in the reconstruction of Poland.

rican aid, coupled with the new free- religion, has given the Polish church- chance for a great future. "Smaller he states, "like the Baptists and Meth- have increased their membership as as seven-fold in the three years since ar." Because the government is en- ng general religious activity there is -spread interest in raising the level of life which sank so low during the war

Najder also praised the help given the churches by the supplies sent through can relief agencies. This winter about children have received a daily meal ation-wide church Child Feeding pro- At three kitchens operated by the Re- ction Committee, 2,000 of the neediest s in Warsaw have received a daily Though these feeding programs should t open until the coming harvest they ive to be closed unless more supplies de available.

ile manufacturing has not yet recov- Poland and the clothing and shoes American church people have helped rably in the critical situation. "Thou- of children" says Mr. Najder "who not leave their homes for lack of shoes rments are now able to go to school as a result of this help.'" The greatest need this year is clothing and shoes.

During the last four months, the Methodist Committee for Overseas Relief has sent by bulk shipment to Poland, 400 women's woolen skirts, 740 pairs of women's shoes, 200 cases (60 lb.) enriched whole powdered milk, 100 cases (70 lb.) of lard. During April the following shipments are scheduled to be sent to Poland: 4,640 pairs of shoes, 400 bags (100 lb.) of flour. Your gifts to overseas relief will definitely help to encourage our needy brethren in Poland.

Getting a Kick Out Of Life

William L. Stidger

"Real Brother Love"

The memories of childhood often stand out as if they were written on glass with the point of a diamond. One such memory which I treasure goes back to the early 1890's. I suppose I was about six years old this particular morning that my mother called to me, "Willie, I hear the scissor grinder's bell down the street. Go find him and tell him to stop here; Mother wants her scissors sharpened."

Relieved that it was not a heavier chore which was required of me, I ran as fast as my legs could carry me to tell the scissor grinder to stop at our door. He came by ten minutes later. He took my mother's dull scissors, set his stone wheel whirling, and began to work. He whistled as he ground. I stood and watched, fascinated.

He touched the cutting edge with his finger, looked at it earnestly, and worked intently, as if he wanted to do the best job possible.

Finally Mother came out, anxious to get back to her Saturday morning baking. I knew it was that, for I could smell the tempting odor of fresh bread — and cookies! (My mouth waters even now, when I think of Mother's homemade bread!) Impatient, my mother waited for many minutes while the grinder continued to sharpen the scissors. He was so careful and precise that it seemed he should be working on surgeons' scalpels instead of Mother's dull scissors. At last Mother felt she must say something, "I'm busy this morning. That's sharp enough for my purpose. You seem extra careful."

"Yes," he said, without looking up. "I try to do good work." And he went on whistling a happy tune.

"Your customers wouldn't know the difference until you were gone," my mother continued, smiling.

"No, I suppose not," he replied.

"Do you ever expect to come back this way?" Mother asked.

"No, I don't think I ever will," came the reply.

"Then why are you so careful?" Mother asked, curious now.

"So that it will be easier for the next grinder who comes along."

ellaneous Advertisements

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A Methodist Saint In A Presbyterian Grave

Ronald A. Mosley

Pastor of People's Methodist Church in Newburyport, Mass.

The official symbol for the General Conference of The Methodist Church will be George Whitefield's picture. Whitefield, associated with the Wesleys at Oxford in the Holy Club, was born in the Bell Inn at Gloucester, England, on the 16th day of December, 1714. The circumstances of his early life were not favorable to his becoming a righteous man. He had a fondness for elocution and acting which he practiced to a considerable degree. After coming under the influence of John and Charles Wesley at Oxford, he entered upon the rights of the Church of England with this prayer upon his heart: "I hope the good of souls will be my only principle of action." This purpose he evidently fulfilled, for later in life Benjamin Franklin made this comment: "His integrity, disinterestedness and indefatigable zeal in promoting every good work I have never seen equalled and shall never see excelled." In response to an urgent appeal from John Wesley he came to Georgia as a missionary. The United States, then a line of English colonies, became for him a land of opportunity and fruitful labor.

He crossed the Atlantic Ocean 13 times and preached more than 18,000 sermons. His audience often numbered as many as 15,000 people. He arrived in Newburyport, Mass., in September, 1740. Conditions of the time were favorable to a religious awakening, heralded by the preaching of Jonathan Edwards. The revival that followed his labors brought into existence the First Presbyterian Church of Newburyport, which is the oldest house of worship in this region. From 1742 to 1745 the Rev. Joseph Adams was the stated preacher. Upon the advice of Whitefield the church called the Rev. Jonathan Parsons, of Lyme, Conn., to become their pastor.

Whitefield preferred to wear out rather than rust out, and his life ended in a blaze of activity in the city of Newburyport which he loved so well. He was ill at the home of the pastor of the First Presbyterian Church, and the evening before he died, in response to the appeal of the people gathered in the street outside of the home of the Rev. Jonathan Parsons, on School St., he preached to them from the staircase, "until the candle, which he still held, burned away, and went out in its socket." The next day, at six o'clock, on Sunday morning, he passed into glory.

There are many relics of George Whitefield preserved at this ancient church which he founded. First, he was buried in this church in 1770, along with Parsons, the first pastor, and his friend Prince. The original tomb has been altered, and it is now beneath the pulpit and in it are the remains of Whitefie sons, and Prince. These bones co viewed in the open caskets until t 1932 when the caskets were sealed. field's pulpit Bible and the desk he m used are on display and are much c and admired. The box in which th arm bone of the evangelist was return some years of separation from its place is among the relics. The house George Whitefield died is just aro corner from the old church and is m a sign concerning the history of the

Outside of "Whitefield lore" ther much of interest about this great old situated only 3 blocks away from "Church in Christ," the People's M Church. The bell was cast by Pau and was bought in 1803, the autogr ceipt being among the church treasu ing the Revolutionary War, troop United Colonies on the way to besei were billeted in this church.

The present pastor of the "Old Sou byterian Church, the Rev. Mr. Mac assured me that visitors from the Conference will be welcomed. parties who wish to visit are asked the writer of this article, so that "O Church may be open for inspection

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FRANK K. SINGISER, D. D.

Executive Secretary

ngland Conference

ethodist Church, Malden

May 25—10 a. m. and 2 p. m., Board sterial Training; 11 a. m., Commit- Conference Relations and Ministerial ations; 1:30 p. m., luncheon for of Ministerial Training; 2 p. m., ttee on Accepted Supplies; 4:30 p. eting of Bishop Lewis O. Hartman abinet and others concerning con- relations; 7 p. m., Friars Club ban- Maplewood Methodist Church.

y, May 26—10 a. m., Opening ses- llowed by Memorial - Communion 12:45 p. m., luncheon meeting of rd of Temperance, with address by . Ernest A. Shepherd; 1:30 p. m., isual program; 1:30 p. m., standing tee meetings; 2:30 p. m., welcome by Mayor Fred I. Lamson; 2:45 p. iness session; 5:30 p. m., Board of on banquet, with address by Miss Skinner; 7 p. m., audio-visual pro- 3 p. m., anniversary of the Board of on, with address by Dr. Charles C.

, May 27—8:30 a. m., business; 10 Committee on Nominations; 10:25 Board of Education; 11:40 a. m., in- nal hour, with address by Dr. Ed- Booth; 12:45 p. m., Veterans of the and Historical Society luncheon, r. George A. Fallon as speaker; 12: n., Board of Education luncheon, ldress by Miss Mary Skinner; 1:30 audio-visual program; 1:30 p. m., g committee meetings; 2:30 p. m., s; 3:45 p. m., inspirational address Edwin P. Booth; 5:30 p. m., Boston ity banquet; 7 p. m., audio-visual n; 8 p. m., Board of Evangelism n, with Dr. Albert E. Day as

May 28—8:30 a. m., Board of Con- Claimants and Preachers' Aid So- 1:40 a. m., address by Dr. Edwin P. 12:45 p. m., Methodist Federation ial Action luncheon, with address n Walter G. Muelder; 12:45 p. m., of Evangelism luncheon, with ad- Dr. Charles M. McConnell; 1:30 audio-visual program; 1:30 p. m., g committee meetings; 2:30 p. m., ; 3:45 p. m., Board of Missions ad- Dr. W. Vernon Middleton; 5:30 lerics banquet with "Breakfast in ood" program; 7 p. m., audio-visual n; 8 p. m., laymen's night, with ad- Thomas D. Clay.

May 29—8:30 a. m., business; 9:15 cognition for retired ministers; 10 W.S.C.S. meeting, with address by orothy McConnell; 10:15 a. m., f Ministerial Training; 11:50 a. m., of class, with address by Bishop n; 12:30 p. m., W.S.C.S. luncheon; m., luncheon for Bureau of Con- ference Sessions; 2 p. m., W.S.C.S. meeting, with address by Dr. William Hung; 3:30 p. m., annual meeting of Youth Fellowship; 4 p. m., Wesleyan Service Guild meeting, with address by Miss Dorothy McConnell; 4 p. m., reception for ministers' wives and daughters; 6 p. m., youth banquet; 7:45 p. m., youth service, with address by Dr. Allen E. Claxton.

Sunday, May 30—8:30 a. m., youth morning watch and communion service; 9:30 a. m., love feast, led by the Rev. Carl N. Garland; 10:30 a. m., morning worship, with Bishop Hartman preaching; 3 p. m., ordination service, followed by appointments.

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It's an Idea

Strange, isn't it, how an idea can grow and grow until it finally becomes an actuality? This is an idea I got one night between one and three o'clock in the morning: It all started with the memory of a dinner which I enjoyed one Sunday just after the church service. It was a church dinner and a very nice one.

Some sixty families sat down together and had a delicious dinner with their church friends, instead of going to their separate homes and eating by themselves.

It was all so pleasant and dignified that I wondered why it wasn't done more often, and why it couldn't be made to act as an impetus to church attendance. It was a rural church. Around the near-by lake were many cottages where "summer people" lived. They always attended church suppers on week days because the food was so good. What would happen, I wondered, if one of the credentials for having a good country dinner on Sunday should be church attendance?

I talked with some women who are active in a country church and they all agreed that it would be no more work to cook a ham or roast on Saturday and take it to the parish house Sunday morning than it would be to get dinner for the family after the service, and that the advantages of having Sunday dinner with one's church friends would be great.

Women know about the division of labor and the work of preparing salads, rolls and desserts could be well distributed. Also the donation of wood could be taken care of, in part, by the price of the dinner. All the details are just the sort of systematizing that church women are doing all the time.

One minister was "all for it." He thought that it would be a grand opportunity for him to get the reaction of the men to his sermon while it was still fresh in their minds, "For," said he, "the men will be there if there is to be a good dinner following. He also thought it might be a good way in which to interest the summer people in the church and communtiy affairs.

It's an idea, isn't it?

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Washington Diary

Samuel W. Irwin

Bishop Cameron C. Alleyne of the A. M. E. Zion Church of the Washington Area, referring to the darkness over the lands today, declared in a Good Friday service here: "Peace will not ever come through piled-up arms nor through drafted soldiers nor by universal military training . . . but only through that way of life which Christ lived and died to bequeath us." The meeting was held in the John Wesley National Church of the denomination here in D. C., where Stephen Gill Spottswood is pastor.

It was my privilege to give one of the meditations on the words from the Cross at the three hour service. It seemed to me as I looked out over that crowd of kindly men and women that the time had come in these God-guarded United States to get over vain shibboleths of pride of name and place, and Nordic power and Aryan blood and stand man by man, acknowledged of one blood in the kingdom of the Risen Christ. I was alone in my minority of color, but no one seemed disturbed at my sitting with the leaders, no sign of riot on account of me, no advance against me down the aisle, over the altar rail, past the table with the seven-lighted candelabra, by the tall rugged cross on the platform,—only the lovely music of the robed choirs behind me.

At Foundry Methodist the hours were struck on the chimes and the meditations were given in themes of great music by soloists and the choir. When I reached the church the congregation had gone, but worshippers still were coming in to kneel before the altar and the cross. The Washington Federation of Churches sponsored the service at the National Presbyterian Church. Dr. Chesteen Smith, retired Methodist leader, and acting executive-secretary of the Federation during Dr. Reissig's release to the World Council in Geneva, was in charge.

Easter At Walter Reed Hospital

There were magnolias in full bloom and an amphitheatre canopied with blossoming cherry trees. The fountain was splashing before the central building to the rear, but unexpected winds were biting cold. Soldier boys in wheel chairs, piloted by other less handicapped patients, were out to that 7:30 morning reveille. The 304th Army Band bugles sounded the church call, and the Memorial Chapel choir sang. Major General Luther D. Miller, Chief of Chaplains of the U. S. Army, was the preacher. He would have brotherhood and equal justice within our own country and peace for the world. His disillusion with the spirit of indifferent secularism was evidenced in ringing words: "Of wh our modern knowledge," said the "if it does not save us from catastro what avail our modern science if th and force it gives us destroys us?—c avail our boasted progress if it leads o zation and our way of life to the scrap

I had a moment with Post Chapla following the out-door service. He his preparation for communion servi low in the wards to tell me a litt work, of the march through Sicily, referring to his wounds, (though on leg was slashed away) and as he typ notes he wanted to let me take, I points of two fingers were missing. his door two boys (one from Korea other from New Guinea) were talki the coal strike. The boy invalided ho Korea was saying: "In my town i the miners get as high as 15 dolla but with the silica in their lungs on an average of only 15 years."

War And Fear Condition our C

Normal peace-thinking seems rare ington. For years we have pelted S every epithet as fascist and brutal, days ago the House voted to divic ERP supplies, with Spain in on the Plan; though we do not recognize any correct society of nations. (E that the conferees from the Senate heads from the House wiped out But if war came we would need much at Gibraltar.—We acclaimed land for the Jews and we supporte commissions to get a decisive rep endless and dangerous procrastina accepted partition and passed it on with brave speeches—then a shado fell on the hearts of some leaders, needs oil, Arabian oil, and our co conditioned by Mars and the mau mufti, Hitler's collaborator. Our S the Navy recently reported a subm in the Pacific. (a letter writer in th gests it might have been a sea-serp surely it is from somewhere east curtain!

And what about troubled, suffer Recently at the fine Chinese C Church here, a missionary of 4

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speaking. He told of the remark-
of the Gospel among the students
nging for peace of the common
er the address I ventured to ask
easant attitude toward the present
t. Thoughtfully hesitating he said,
nt has been so taxed and robbed;
h even, their sympathies are turn-
d the rebels of the north." Con-
government in China though prom-
ree years, never seems to arrive.
at may be only seeing through a
ly, those peasants are "Commun-
ve lift our vast budget in the cause
e that needs an inner reformation

olic Veterans Ask Charter

significant day in our legislative
d a harrassing hour for Senator
n the Senate Chamber when he
ampion Bill S. 1557 to incorporate
lic War Veterans of the United
America. There seemed to be a
doubt in the Senator's mind about
ess" of the bill, and this uncertain-
t lessened by fellow senators who
around the doubt area. The bill
or a "purely Catholic organization"
ldier who was not a member of
n Catholic Church could belong.
havez (D., N. Mex.) was opposed
he opening words of our Consti-
" said Mr. Chavez, "We, the peo-
United States," not "We the Cath-
United States," not "We the Jew-
of the United States," "We the
f the United States, — I submit
g legislation is wrong in principle.
g as a matter of public policy."
obertson of Virginia, urging na-
ty, quoted Patrick Henry in the
n of the Continental Congress: "I
no longer as a Virginian. I speak
henceforth as an American." Sen-
nlooper, (R. Iowa) confessed that
member of The Methodist Church

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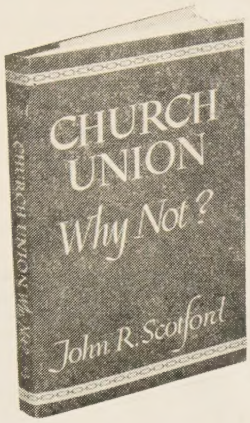
CHURCH UNION Why Not?

by John R. Scotford

Author of *The Church Beautiful*



Starting with a realistic appraisal of where we now are, the author points toward ways to strengthen Protestant unity throughout the nation. With rare perception and acumen, he deals with interchurch organization in which denominations cooperate; federation of denominations, or of churches in local communities; and with the achievements and possibilities of organic union between denominations. $2.00

CHAPTER HEADINGS: The People Want It; Obstacles to Union; The Co-operative Impulse; Where There Are Too Many Churches; Organic Union: Achievements and Possibilities; Where the Denominations Stand; What We Can Do About it.

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and added: "But I will fight the hardest I know how to keep from having a charter given to Methodist veterans." Then he read a list of 46 current bills for various veteran and other organizations seeking Federal charters, (with all due respect) from Bill HR 232 for "Moms of America" introduced by Congressman Dondero (R., Mich.) to Seabees Veterans, and Paralyzed Veterans. "Every single one of these," said the Iowa Senator, "have just as much right to a Federal charter as the organization in the pending bill." With membership in the organization seeking a charter contingent on membership in the Catholic Church, Senator Aiken (R., Vt.) held it self-evident that the bill would be declared unconstitutional. Senator Cordon (R., Oregon,) making his opposition clear, point by point, propounded to Mr. Baldwin, now beset on every hand, "What does this group seek to do which its members would not have all their comrades do with them? I do not find that set out anywhere." Then bringing the debate to a closing point, Senator Cordon moved that the bill be recommitted to the Judiciary Committee for further study. The vote was: Yeas 44, Nays 15. The Jewish and Franco-American Veteran Bills likewise were up and recommitted. The other 43 will probably remain submerged.

Sentence Two Priests

Belgrade (RNS) Two priests were among twelve Slovenes sentenced by Ljubljana court on charges of espionage. They were Fathers Vinco Zor and Marijan Dokler, who were given terms of eight and eighteen years' imprisonment, respectively.

The priests were alleged to have turned the bishopric at Ljubljana into a spy center after the liberation.

Defendants included two men who were ordered to be shot for working with British and Americans in Trieste, Gorizia and Rome, and three women who were sent to prison for from two to eight years at hard labor. The accused were said to have been members of a spy ring organized by Dr. Miha Krek, exiled leader of the prewar Slovene Clerical Party.

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L. Olin Sherburne

The Rev. L. Olin Sherburne died on April 3rd at the home of his daughter, Mrs. Jasper O. Draffin, in Urbana, Ill. Born in Athens, Vt., in 1853, the son of a Methodist minister, the Rev. Joseph Sherburne, he attended Montpelier Seminary in Montpelier, Vt., and Boston University School of Theology. He graduated from the latter in 1875, and is believed to have been the last surviving member of that class. After graduation, Mr. Sherburne joined the Vermont Conference of The Methodist Church (later merged with the Troy Conference) and spent the next forty-four years in the active ministry, from which he retired in 1920. He served churches in Perkinsville, White River Junction, Randolph Center, Swanton, St. Albans, Enosburg Falls, Bellows Falls, and Riverton. In addition to these pastorates he was district superintendent of the St. Albans District for six years, and superintendent of the Vermont Bible Society for seven years.

After his retirement, Mr. Sherburne went to Urbana, Ill., to reside with his daughter. Here he was active in the First Methodist church and in other Christian organizations in the city. In 1937 he had a severe illness, from which he never fully recovered, and he was confined to his bed for the last three years of his life.

Mr. Sherburne is survived by his only daughter, Florence Laura. His wife, the former Clara B. Maxham of Northfield, Vt., died in 1917. Funeral services for Mr. Sherburne took place in Urbana on April 6th. The body was placed in a vault, and will later be moved to Barre, Vt., for final interment in the family lot in Elmwood Cemetery.

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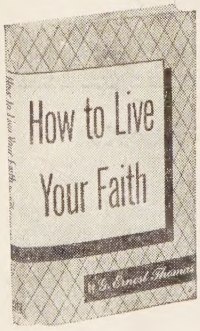

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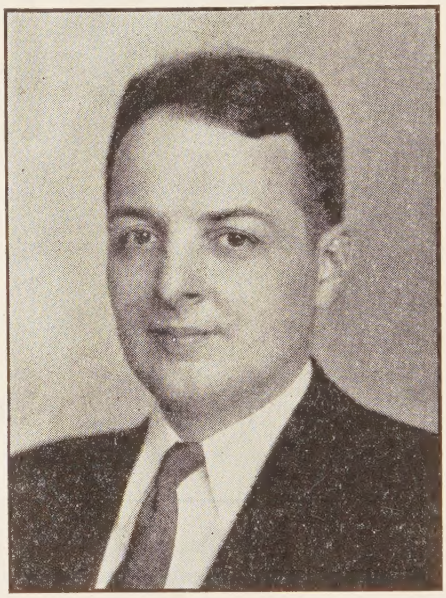

Methodist men from all New England are organizing delegations to visit their denomination's General Conference here on Layman's Day, Monday May 3.

Arthur S. Flemming, LL.D., United States Civil Service Commissioner, will address the special Monday evening laymen's mass meeting on "Luke-warmness: The Church's Besetting Sin." Dr. Flemming last spoke in Boston in Dec. 1846, where he received the ZIONS HERALD award for Methodist Churchmanship.

When appointed to his present position in 1939, he was director of the School of Public Affairs of American University. Dr. Flemming is president of the Federation of Churches of Washington and treasurer of the Committee on Religious Life in the Nation's Capital.

Ray H. Nichols, a Vernon, Texas newspaper publisher and radio station owner, president of the Methodist Board of Lay Activities, will preside. Another layman, Dr. George L. Morelock of Chicago, executive secretary of the board, will speak. Music will be by the Boston University Chorus.

Each of the 21,602 pastoral charges of The Methodist Church has a lay leader. Efforts are under way to secure the attenda the lay-leaders of the thousand churches in New England, toge large delegations from places near permit automobile caravans.

Westminster Plans Expansion Program

The Board of Governors of the ster Theological Seminary, W Maryland, unanimously adopted a p expansion at the annual meeting 13th. The plans, as announced by Lester A. Welliver, will include addition of faculty members, the building program to care for an student enrollment, and an addi library facilities.

The Board of Governors is co ministers and laymen of The Church, who are elected by the Ch eral Conference. The seminary is ten theological institutions in States under the control of the de Dr. Benjamin W. Meeks of Bal sided at the meeting. Two Metho James H. Straghn, Pittsburgh, Charles Wesley Flint, Washington members of the Board and parti tending the meeting from a distan George Culberson of New York Frank L. Shaffer of Charleston, John Owen Gross, Secretary of t Education of The Methodist Ch ville, Tennessee, also attended

111 Years At De Pauw

DePauw University celebrate year on April 21st with special F Benefactors' Day observances h Memorial Church.

Dr. Merrill McFall, pastor Methodist Church, Bloomingto the principal address. He was i Dr. Clyde E. Wildman, presider versity.

A dedicatory program honore friends and benefactors who h sociated with the university. W placed on the graves of Bishop R and Edward Rector following c

Bishop Roberts, who is buri Roberts on the DePauw campu ated closely with DePauw founded in 1837 at Indiana A sity. Mr. Rector, whose tomb is cemetery, established the De Scholarship Foundation, which vides scholarships up to full tion values.

Wreaths were placed by Robert H. Farber, director Foundation; Charles Roberts representing Rector scholars; Parker, Danville, president body.

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Cites Progress

ı has probably advanced more ıring the past four years than in the ifty."

as the declaration made by Bishop King, Methodist bishop to Liberia, ı his arrival here for the Methodist Conference which convenes in Bos- l 28.

King, formerly president at Gam- ological Seminary, Atlanta, believes progress is due largely to circum- ising from World War II, featured hange of attitude of the United m that of "passive well wisher to most interested and helpful friend." riendship," said Bishop King, "has ual and of benefit to both nations." elieves that the "remarkable leader- n by Liberia's very able president, V. S. Tubman" is one of the chief or Liberia's progress. "In a highly sense," continued the prelate, "the the historical situation have met, ria now seems definitely set on its a real place among the nations of l."

King pointed out that Liberian dip- e now representing their nation at of world capitals, as well as at the d as a result there is growing up re "genuine respect for the lone Ne- lic on the continent of Africa."

ethodist Church is strengthening its cipal mission stations, the bishop e being the College of West Africa, via, and the Ganta Mission, located French border.

nost hopeful thing about the work ıs in Liberia," he concluded, "is the desire for cooperative effort on the he several boards operating in the

Adult Class?

v. Dr. M. Leo Rippy, director of the nt of Christian Education of Adults g to locate America's oldest adult s. His search is in connection with -May emphasis of The Methodist pon adult attendance and enrolment h schools.

the organization of such classes in rches has not been reported in de- nal yearbooks, this usual source of story has not been too helpful," Dr. d. "It would seem that the only to conduct a wide inquiry in the t kindly amateur or professional storians may contribute the data!" py invites letters or postcards giv- ar or approximate time of organiza- ult classes from members who feel ps theirs may have claim to national niority.

he department of Christian Educa- dults recently reported more than n adults enrolled and serving as

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officers and teachers in Methodist Church schools, and a gain in 1946 of 144,303 in adult divisions, Dr. Rippy claims that there are still another 2,000,000 adults available who should be interested. The "Crusade for Christ" emphasis on Church school enrolment and attendance is reminding Methodists during the spring months that "people never become too old for Sunday school." Efforts are being made to organize for young adults and older groups new classes in every church.

Information concerning the oldest class should be sent to Dr. M. Leo Rippy, 810 Broadway, Nashville, 2, Tenn.

India's Denominational School

BOMBAY (RNS) Recent religious pronouncements of Indian Socialists have taken on added significance since their decision to break away from the Congress Party, thus forming a two-party governmental system.

A ten-point Socialist program put before the nation just before the split was announced included a call for educational reform .

The program demanded that educational institutions of a "denominational nature or name" be closed down or converted into non-denominational bodies, and that religious teaching in schools and colleges be stopped, except in theological schools.

Also included in the program were planks calling for elimination of caste and religious considerations in the new Constitution, government administration and the army.

In announcing the program, Jai Prakash Narain, Socialist general secretary, called on India's spiritual leaders to head a campaign for the cultural and spiritual regeneration of the country. He said the spiritual crisis of India, climaxed by Gandhi's assassination, surpassed political questions.

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Limitless loving, this is our creed;
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Wherever the streams of humanity flow.

Loving the wicked, the hurt and the maimed;
Loving the hated, the outcast and blamed;
Loving the coward and thief on a cross;
Loving the woman whose life is all dross.

Loving the enemy, culprit and cursed;
He who has hunger, and he who has thirst;
He who has need for this faith and this hope
Where, blindly and lonely, life's highways they grope.

Limitless loving, loving them all;
Magdeline, Mary; and Peter and Paul;
Loving the black, and the yellow and brown;
Loving the clod, and the tramp, and the clown.

Loving the ugly, outcast and uncouth;
This is the Glory, the Law, and the Truth
Spoken by Christ in the long ago years,
Spoken in sympathy, pity and tears.

Limitless love like the reach of the skies;
Hushing all sorrows, all sobs and all sighs;
Limitless love like the deep of the sea;
This is God's summons to you and to me.

Limitless loving in city and town
Wherever the stars and the planets look down:
In Europe and China, and far Mandalay;
This is the need and the faith for this day!

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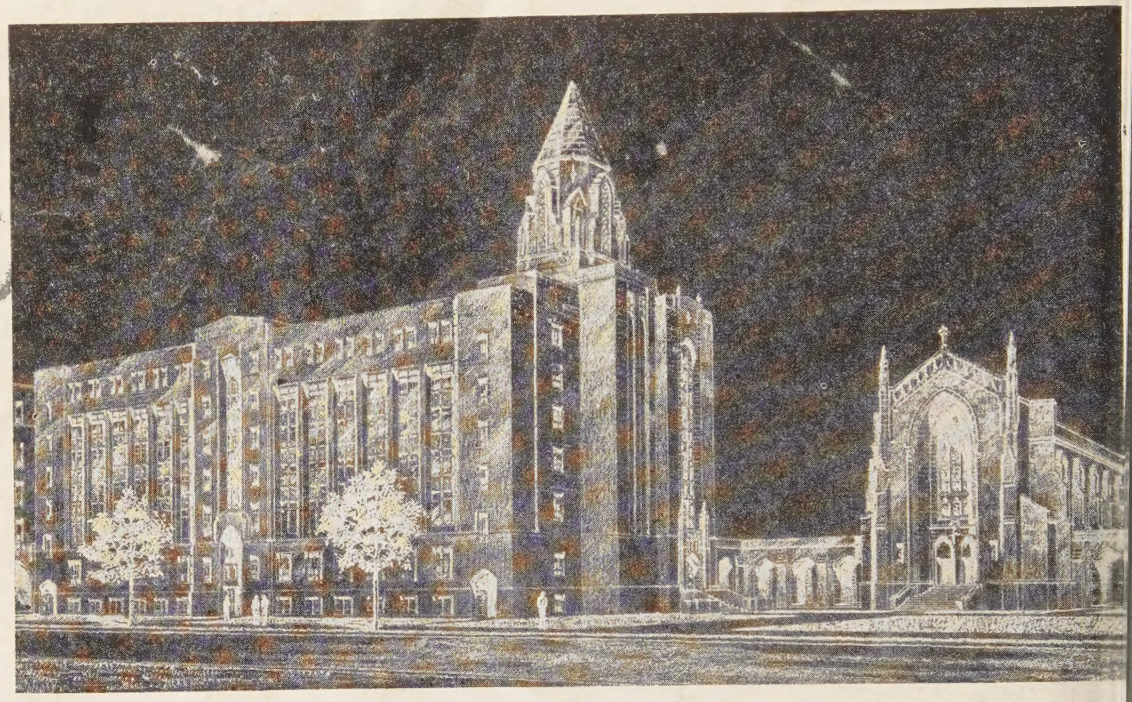

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